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“Where there is no vision, the people perish: but he that keepeth the law, happy is he.’ It is through obedience to this principle that the Church of Jesus Christ of Latter-day Saints has advanced and prospered.”—SAMUEL O. BENNION.

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EVIDENCES OF ETERNAL LIFE

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OF THE COUNCIL OF THE TWELVE

THE question has frequently been asked: What evidence have we that there is a life after death? One rather prominent educator has recently declared that we have no evidence whatever of a life after death, because no one has ever returned. I dispute that statement and declare that it is not true.

The best evidence that we have or that we may receive, of eternal life, of the resurrection or restoration of the spirit and body after death, is that which comes to us through obedience to the Gospel and the testimony of the Spirit of the Lord. There is no greater evidence than this.

The Saviour said:

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

That is a key that unlocks the door to knowledge of our eternal existence. If men will follow that instruction, they will know the truth, and they will realize that Jesus Christ is indeed the Son of God and the Redeemer of the world; that He arose from the dead on the third day after His crucifixion and appeared to His disciples; not only that, but that the graves were opened, as the Scriptures say:

And many bodies of the Saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Christ also has given us this counsel:

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Then again He said this :

I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.

And that is the burden of these scriptures. That is the testimony of the disciples of the Lord. John in writing to the saints declares in the first epistle :

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected : hereby know we that we are in him.

Now, these passages of scripture form a key by which the mysteries of eternal life are unlocked. There is no need for any man being in darkness or declaring that he has no evidenece of life after death, and that no one has ever returned.

Instead of being the statement of someone wise and learned, such a statement as that is a statement of ignorance. We may all know the truth ; we are not helpless. The Lord has made it possible for every man to know by the observance of these laws, and through the guidance of His Holy Spirit, that truth which makes us free. So this is the best way in which to learn the truth of immortality and of the resurrection of the dead.

However, it is not my purpose to spend time in a presentation of passages of Scripture, nor in reasoning in relation to the sayings of the prophets pertaining to immortal life ; but I wish to present this matter from a little different viewpoint.

MANY CHRISTIANS DENY CHRIST AS SON OF GOD

There are, unfortunately, a great many people in the so-called Christian world who do not believe in Jesus Christ as the Son of God. That number is growing daily. There are people who do not accept Him as divine, and hence they do not believe in His resurrection, or that any virtue comes from His life, so far as we are concerned. They will concede that He taught principles of truth which we might follow, but they maintain that Christ could not grant unto us any gift of eternal life. Many of this class believe that death is the end ; that there is no immortality in the sense that man shall live in a resurrection.

During the second half of the nineteenth century and along into the twentieth century, there was an impetus given to the thought that the books of the New Testament were not written by the authors whose names are given to these books, but that many of these epistles and the gospels, or parts of them, were not written until along in the latter part of the second century, or the third ; and hence they are not scriptures given in the days of the apostles or the days of Christ.

Moreover, there have arisen, and there are still men of that class among us, who maintain that Christ was not a personality, that He did not live, but that He is merely a myth. It is difficult to understand how any such idea as that could, under any circumstances, enter into the mind of any man, and especially a man who claims to be intelligent and educated.

But there are some who maintain that to be the case. There are many, however, who do not believe in Jesus Christ, who

ridicule the idea that He is God, but who are willing to admit that Christ was a real, living person, and that He did live in the time and in the place spoken of in the scriptures.

Here is a statement from one of the most bitter enemies of the Christian religion, a man who fights Christ, who does not believe in Him, who has ridiculed Him and His teachings, and yet who admits the fact that Christ did live.

This man, Joseph McCabe, in a book written by him entitled, *The Story of Religious Controversy*, has this to say:

Paul, as we saw, habitually speaks of Cephas and others who were actual companions of Jesus. We have to deny the genuineness of all the epistles to doubt this. In II Corinthians Paul says it is 14 years since he first came to believe in Jesus; that is to say, to believe that he was God, not that he was man. So he joined the Christian body, and mingled with them in Jerusalem, within less than ten years of the execution of Jesus. No Jew there seems to have told him that Jesus was a mere myth. In all the bitter strife of Jew and Christian the idea seems to have occurred to nobody. Setting aside the gospels entirely, ignoring all that Latin writers are supposed to have said in the second century, we have a large and roughly organized body of Christians at a time when men were still alive who remembered events of the fourth decade of the century.

I conclude only that it is more reasonable to believe in the historicity of Jesus. There is no parallel in history to the sudden growth of a myth and its conversion into a human personage in one-generation. Moreover, to these early Christians, Jesus is not primarily a teacher. A collection of wise teachings might in time get a mythical name attached to it—though why the name of "Jesus" it is hard to see—and the myth might in further time become a real person.

But, from the earliest moment that we catch sight of Christians, in history, the essence of their belief is that Jesus was an incarnation, in Judea, of the great God of the Universe. The supreme emphasis is on the fact that He assumed a human form and shed human blood on a cross. So it seems to me far more reasonable, far more scientific, far more consonant with the facts of religious history which we know, to conclude that Jesus was a man, who gradually turned into a God.

EVIDENCES OVERWHELMING THAT JESUS LIVED

This man is forced to accept the fact that Jesus did live in Palestine; that the evidence is overwhelming that he was there; and that Paul, within 14 years of the crucifixion of Christ, believed in Him and accepted Him as the Son of God, boldly declaring this in the very part of the country where Christ lived. This he would not have dared to do if Christ had been a myth.

So this man reaches the conclusion that Christ did actually live and did actually die upon the cross.

Now, of course, Christ lived in Palestine. Palestine was a rather obscure country among the possessions of Rome. When we stop to consider that the Saviour declared that He was not sent to the Gentiles, and confined His ministry almost solely to the lost sheep of the house of Israel; and that it was not until after His resurrection that He permitted His disciples to carry the Gospel to the Gentiles, we can not expect to find Christ mentioned very generally outside of the country in which He lived. That will have to be granted. Nevertheless, the evidence that He did live, as it is recorded not only by those who believed in Him but later by those who did not believe in Him, is overwhelming.

In those early years, Josephus, Seutonius, Pliney, Tacitus, and other non-Christians wrote of Christ.

I have already called attention to the fact that within the last hundred years there has been a great deal of criticism of the New Testament.

Men have declared that the books therein were not written at the time at which we have been led to believe they were written. During the early part of this century two British scientists, Dr. B. P. Grenfell and Dr. Arthur S. Hunt, made extensive researches in Egypt at a place known as Oxyrhynchus. In this particular part of Egypt it does not rain. The climate is very dry and manuscripts are easily preserved. Manuscript in wet countries like Palestine would be destroyed. These men, in their researches, rather miraculously and unexpectedly came upon great quantities of manuscripts, which were sent to England, where some of them have been translated.

Discovered among these manuscripts were a great many that belonged to the first century of the Christian era. The discoveries have led many archæologists and other scholars to accept the fact that books of the New Testament were written shortly after the death of Christ, or before the close of the first century.

Speaking of these finds and their bearing upon the New Testament, Dr. Edouard Naville, professor of archæology in the University of Geneva, Switzerland, in his introduction to Dr. Camden M. Coborn's recent work, *The New Archæological Discoveries*, has written this :

Truth will best be reached by the concurrence and the mutual help of both literary and archæological evidence. Considering only what is within the limits of this book—the New Testament—the recent discoveries compel us, as we said, to replace the authors of the different parts in the time when they are said to have lived, and among their readers or the hearers to whom they spoke. This seems to the present writer the best answer to the radical criticism, and the most telling way of showing how insufficient and often misleading are its results, which are generally brought forward as being above discussion.

If we put side by side the gospels, the epistles of Paul, and the writings which have been discovered of the first century, we shall find in those (as it were a new autographic commentary), the explanation of many expressions showing that the New Testament writings were theological treatises, but were mostly composed in the now technical and rather careless language of the street and home.

NEW TESTAMENT WRITINGS IN FIRST CENTURY

This narrative study has led Dr. Milligan to declare that in view of all the new light coming upon the question from recent discovery, it is safe to conclude that "with the probable exception of II Peter, all our New Testament writings may now be placed within the first century," though the collection called the New Testament may be of much later date.

This goes a long way to disprove many of the critical theories attributing parts of a book like the Gospel of John to a later epoch, and cutting it up between various authors, some of them quite unknown and mere literary creations.

Dr. Coborn, the author of the book, writes :

In the lifetime of our Lord, there was a widespread habit of writing among all classes of the population, and no doubt the leading facts were

written down and circulated "almost as soon as they took place—though doubtless in fragmentary form—so that probably the first account of the death of Jesus must be presumed to be written in the year He died" (Milligan). As soon as the converts became so many that the original apostles could not easily carry authoritative facts personally to all Christian communities, a need of records would be felt which, because of this general habit of note-taking and writing, could be readily supplied.

We now know exactly how those first records of the Lord's life looked in the middle of the first century. They were written on papyrus sheets which ordinarily measured five by eleven inches, with twenty sheets usually to the roll, the columns being generally two or three inches wide, with small margins. Mark's gospel would make a roll about nineteen feet long, and Romans eleven and one-half feet; while II Thessalonians could be written in a five column roll fifteen inches in length.

Again, quoting from this same author :

So far as textual criticism is concerned, Dr. Milligan is certainly entitled to give an expert opinion, and he declares that, in view of all the new light coming upon the question from recent discovery, it is safe to conclude that with the probable exception of II Peter all of our New Testament writings may now be placed within the first century. If Professor Harnack is right in saying that it is in the highest degree probable that the book of Acts was written at a time when St. Paul's trial had not yet come to an end, then he and Dr. Milligan cannot be far wrong in placing the composition of the Acts about A. D. 62, and the synoptic gospels could not have been much later; though it was nearly three centuries before all the separated documents of the New Testament were gathered together as we now have them.

The accuracy and age of the New Testament documents are thus confirmed by the new discoveries in a striking way; for although the great New Testament uncials of the fourth and later centuries were changed slightly in vocabulary and grammatical idiom to conform to the custom in those centuries, yet these retain the ancient and peculiar forms of the first and second centuries to such an extent that their origin is now undoubted.

Another quotation that is worthy of our thought, because it has not always been so considered:

The new discoveries have enabled us to get to the original New Testament with more certainty than in the case of any other book.

For our knowledge of Sophocles, for example, we are mainly dependent on a single manuscript, written about 1,400 years after the poet's death; and though in the case of Virgil, we are fortunate in possessing one nearly complete manuscript belonging to the fourth century, the total number of Virgilian manuscripts can be numbered only by hundreds, as compared with thousands in the case of the New Testament writers. Dr. Milligan dares to add concerning the New Testament, "We may take it that in all substantial particulars the words of the autographs have been discovered." And Caspar Rene Gregory suggests that the early changes in the text were no more marked than those introduced by recent critics.

MANY KNEW CHRIST AT PAUL'S TIME

I consider these statements, coming as they do in the light of the research that has been made in recent years, as most significant. From this we discover that the Gospels, the Epistles of Paul, and other epistles were written in the first century of the Christian era.

Now, the first century of the Christian era begins at the birth of Christ. In the fourth decade, as Mr. McCabe declares, there

were many men living who knew Christ, and in that time Paul comes upon the scene. He knows of Christ. He begins first as a persecutor, and then becomes converted and accepts Jesus as the Son of God. He speaks of Peter and of others who were associated with our Lord; and from this time, conversions increase through the preaching of the Gospel, in the very towns where Christ taught, where action was taken against Him, and where He was put to death. Therefore, we have a perfect right in declaring that Christ was indeed a personality.

Now, if Christ had not risen from the dead, would Peter, James, and John and the other disciples have gone into the city of Jerusalem immediately following His crucifixion, and begin to preach Christ and Him crucified, boldly declaring unto the populace that He had been raised from the dead?

Is that reasonable? Is it reasonable to believe that Paul, who started as a persecutor of the saints, would suddenly change and accept Christ as the Son of God, and that he, too, would go into those same communities to preach that Christ was the Son of God if He had not been raised from the dead?

The Scriptures tell us that, after the crucifixion of the Saviour, the disciples scattered. They were disappointed; they thought the end of all had come, so they were about to go back to their fishing nets. Two of the disciples, on the evening of that first day of the resurrection, were walking along the street toward a small city outside of Jerusalem when a stranger, apparently, came along and asked them why they were sad. They, thinking him to be a stranger in Jerusalem, said;

Art thou only a stranger in Jerusalem, and hast not known the things which are to come to pass there in these days?

And then, after answering other inquiries, they referred to the story of Christ's crucifixion, and added:

But we trusted that it had been he which should have redeemed Israel; and beside all this, to-day is the third day since these things were done.

Then Christ revealed Himself to them. If Christ had not come forth from the tomb, Peter, James, and John would have gone back to the sea of Galilee to their nets, the other disciples would have gone back to their various occupations, and Christianity would have come to an end abruptly.

DISCIPLES TAKE ON NEW LIFE

Instead, immediately following the resurrection, the disciples took on new life. They began boldly to declare that Christ had been raised from the dead. They bore that witness to the people. On the day of Pentecost, when Peter was preaching, he said:

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it.

There he bore witness on the day of Pentecost to that assembly

of the mission of Christ and how He had been raised from the dead.

A little later, after Peter and John had healed the lame man at the gate of the temple, Peter boldly spoke to the Jews who were assembled. More emphatically were his remarks delivered. He said to them :

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you ;

And killed the Prince of life, whom God bath raised from the dead ; whereof we are witnesses.

That was His testimony to those very men who had been responsible for the death of Christ. Peter would not have dared to do a thing like that if Christ had not been raised from the dead.

And so it is unreasonable for Mr. McCabe, or anyone else, to say that the evidence is overwhelming in regard to the life of Christ, that He lived, that He gathered around Him a following, that He was taken and crucified—and then stop.

To be consistent, Mr. McCabe should have continued. He ought to have said that when Paul joined the Church, he also declared, as did Peter and others in the city of Jerusalem and throughout Palestine where Christ was known, that He was raised from the dead. And he ought to have accepted it, because there were no better witnesses than Peter, and the other Apostles, and the followers of Christ who went around bearing witness of that resurrection.

Moreover, that little handful of Christians—and it was only a handful at the time of the death of Christ—immediately began to increase in numbers. In the course of a very short time they numbered thousands. Three thousand were added to the Church after that memorable meeting on the day of Pentecost, and all of these people were instructed in the resurrection by eye-witnesses who had been companions of the Lord Jesus Christ during His ministry.

We read that Christ, after His resurrection, laboured among the disciples for forty days. He was seen, Paul tells us, by upward of five hundred people upon one occasion, or perhaps upon more than one occasion. The author of the book of Luke, in the commencement of that history, has this to say :

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word ;

This is in perfect harmony with what is said by Dr. Coborn, that there were many who wrote, and these sayings of Christ were written by individuals at the very time that He uttered them. And so Luke bears witness that there were many who had undertaken to write this story.

Then he further says in writing the Acts of the Apostles :

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen :

(Continued on page 445)

THURSDAY, JULY 6, 1933

EDITORIAL

THE PROMISED LAND

THREE great peoples, Jewish, Christian and Mohammedan, look back with reverence to the covenant made between Abraham and the Lord of Heaven. Palestine, Abraham's country, has exerted a tremendous influence upon human history. Even to-day, great religious organizations battle for possession of its so-called holy places. Palestine is small; it has never been very populous; but it has sent out truth, the truth of the one God, whose children we are. Other lands, larger and mightier, which lived and moved by the sword or industrial enterprise, have fallen into decay; but the land promised to Abraham looms to-day, because of its spiritual lessons in truth, as the most interesting and best remembered land among the peoples on the earth. Through the gift of this land civilization was born.

There is constant warfare in the Holy Land over the holy places. Every church wants to possess the places connected with the notable figures in Israelitish history, especially those appearing in the earthly ministry of the Lord Jesus Christ. First, there is endless argument over the genuineness of competing holy places; then, there is wrangling and jangling over the possession of them. Three or four churches occupy one of the several sites of the tomb of Jesus and watch lynx-eyed for any trespass of one upon the rights of another. An English Jew in our party was roughly ejected from the Church of the Holy Sepulchre. He was an unbeliever and a dog! That is the waywardness of men, to stress claims upon material things and to forget the spiritual essence of them. What does it matter really which tomb had the honour of containing for a short time the body of Jesus? He came with a message of the spirit, one of human brotherhood, before which temporalities quail and die. Bejewelled churches, colourful and lofty, dedicated to the Lord's honour, can not take the place of the message of the Master, and can not worthily represent Him unless His spirit, pure and simple, dwells therein.

The Lord foretold that the temple at Jerusalem should be destroyed until not one stone should remain upon another. How literally that has been fulfilled! Where the temple actually stood is a waste piece of ground. The buildings surrounding it have likewise been destroyed. Despite the presence of the two Moslem churches, the temple area looks forsaken, forgotten, wasted and lifeless. The stones that made the temple walls were large, made

to endure the many centuries. Now they are lost in the rubbish of the lower valley or in the house walls of Jerusalem and neighbourhood. How useless for man to strive against the eternal will!

The one great structure on the temple area is the Dome of the Rock—one of the finest of Moslem places of worship. It is built over a huge rough rock, said to be the sacrificial stone in front of the temple of Solomon, and also the rock on which Melchizedek offered sacrifice and Abraham was about to offer up his son Isaac. About this rock has grown up a forest of legends. It is capable of being suspended in the air without support; it is the centre of the earth; the hand print of Mohammed is on it—silly tales of superstition. Honest but misled men and women worship it and kiss it, if they may. Man's most grievous enemy has been superstition. There can be no progress until it is banished. Law, eternal law, should be man's constant search. Nothing is above law, if it be understood. But, God does not exercise law in silly ways to frighten or mystify man into devotion.

Not far away is the wailing wall. To make the large flat area on which the ancient Hebrew temple with its service buildings and courts stood, hills and hollows were levelled and a large retaining wall built around the whole area. This was largely destroyed at the time of the destruction of the temple; but on the west side of the temple area, a relatively small portion of the original wall remains. This is the famous wailing wall at which devout Jews say prayers, chant, and wail over the lost glory of Israel. Stuck in the cracks between the rocks are innumerable bits of paper upon which petitions to the Lord are inscribed. At propitious times one may see at the wailing wall a picture of sorrow unequalled in the world. The chanting, swaying, wailing people touch their lips to the rock or caress it with tender fingers. How long, O Lord? seems to be the question of the worshippers.

But, why look back, except to learn lessons from the past! Could not the emotional energy expended at the wailing wall be better used in constructive labour for the regaining of Israel's lost glory? The world needs less of wailing for the past, and more of courageous, active planning for the future.

Indeed, the Jewry of the world have set their hands to the redemption of their home land. They are about to make the land of promise the land of fulfilment. Urged by the desire to establish a national home, which Jews may call their own whether they live there or not, the millions of Jews scattered over the earth have donated to the Jewish National Fund, which, in turn, has been used for the purchase of land in Palestine. Upon these lands are settled between one and two hundred thousand Jews, who, men, women and youths, are engaged in fitting the land for human use. The success of these scores of settlements is obvious. Swamps

have been drained, wells dug, crops planted, villages built with schools, hospitals and synagogues. Happiness and health are in the air. There is no wailing on these lands. The wailing wall belongs to a forgotten past; the conquest of the desert is a pregnant promise of the future. Whatever the problems of life may be, men must look forward and smile. The Jewish attempt to build up Palestine is one of the most interesting experiments of modern times. The prophecies of old seem to be in process of fulfillment.

The most beautiful picture to us in all Palestine was the baptism of eight persons in the Mediterranean, under the shadow of Mount Carmel, upon which so many sacred events have occurred.

The late afternoon sun was low; and the sunlight reflected on the water formed a golden bridge from shore to sun. The Elder officiating and the candidates for baptism, standing waist deep in the water, were glorified by the halo of the golden way. It was as if a special blessing was pronounced upon these ordinances, the first for many years in the Holy Land.

The humble people who entered the waters of baptism had been touched in their hearts by the truth, they were ready to obey whatever the Lord might command. Looking into the years we could see them, if they remain faithful, grow and increase in power and joy, in service to God and man. To know truth and to obey it, is to grow and increase unendingly.

Returning from the baptismal service we passed the Haifa cemetery, in which rest the bodies of two faithful Latter-day Saints, Elders John A. Clark and Adolph Haag, who laid down their lives while serving as missionaries in this far distant land. We stood reverently by their well-kept graves with the bright and clean headstones—broken shafts. God bless their memory!

When we turned our faces from the Holy Land it was with the feeling that those who live there have sad need of the truths of the restored Gospel of the Lord Jesus Christ. The need is as great as in the days of the Master. Thoughts of the past and the future welled up within us as from the Mount of Olives our eyes roved over the scene before us. The probable garden of Gethsemane below us on the slope of the hill; the valley of Jehoshaphat, memorable in Jewish history; Mount Moriah on the other side, with the devastated temple area; the Golden Gate through which the Saviour rode on His last entry into Jerusalem; the old city with the probable places of the Lord's trial, crucifixion, and burial and resurrection; and, behind, Mount Zion, stirring the memory with the visions of ancient men who spoke as moved upon by the Holy Ghost.

In spite of steeples and domes, hospices and hospitals, Jerusalem, as all the world, needs the strengthening, enlivening, en-

lightening simple truths of the Gospel of Jesus of Nazareth, the plan of salvation of Almighty God. Oh Jerusalem! Jerusalem! The pleading voice of two thousand years ago crept into our souls. We gathered under a noble olive tree, on the Mount where the Master often taught, and prayed to God that the restored truth might be prospered for the good of men in the Promised Land.—W.

THE RELIGION OF THE SPIRIT WORLD

ELDER F. S. HARRIS, JR.

THE possibility of communication with those who have lived upon the earth has caused much speculation on the nature of life after death. Many have tried to gain a knowledge of the conditions in the after life by trying to pierce the veil that separates the physical world from the unseen world. From the attempts has come a mixture of conflicting claims and theories, from which some truths have been ascertained.

In last week's *Millennial Star*, Elder N. L. Nelson in *Spiritualism: The Abuse of the Veil*, gives three conclusions that have been reached by investigators that in death there is no cessation of mental faculties; that there is a continuance of the laws of growth and development in the spirit world; and, that there is a persistence of law and order. In confirmation of these statements it is interesting to note that George Henslow in his *Religion of the Spirit World* comes to similar conclusions. Mr. Henslow says:

In regard to the future life, Mr. Arthur Chambers, in his *Life After Death*, proceeds to establish from the Bible three "propositions" here epitomised: 1. The continuity of a conscious personality. This is abundantly confirmed by spirit communications, however made. 2. Man does not pass at once into either heaven or hell. 3. We enter at once into the intermediate state of Hades-life. From these three "propositions" Mr. Chambers draws five deductions as follows: 1. There is no break of continuity in passing from earth-life to the Hades-life. Spirits have spoken to me within a few days of departure. 2. In Hades-life we shall be in relationship with those we knew on earth. 3. That there are different spheres of experiences in Hades-life. 4. A work of perfecting and developing will go on in the Hades-life. But it depends on our will and energy. 5. There is a preaching of Christ's Gospel in this intermediate life, which warrants us in believing that the work of saving mankind is extended beyond the grave. Mr. Chambers, then, establishes these truths by appealing to the Scripture. I cannot improve upon his propositions and deductions, so quote them, for my object is to prove that he is right from the evidence of the spirits themselves; that is to say, the actual words from the inhabitants of Hades, for such is more convincing than any argumentative exposition.

The foregoing conclusions are not new to Latter-day Saints. They have always been taught as a part of the Restored Gospel. Mr. Chambers' scriptural proof of their validity presented in his book makes them of added interest, showing that they are indeed part of the Gospel of Jesus Christ. Latter-day Saints teach that there is no restriction of the mental faculties through death, but that there is a continuation on the road of development and per-

fection, a road of eternal progression through obedience to the Gospel. In the words of Brigham Young :

The spirits that dwell in these tabernacles on this earth, when they leave them go directly into this world of spirits. Suppose that a man is evil in his heart—wholly given up to wickedness, and in that condition dies, his spirit will enter the spirit world intent upon evil. On the other hand, if we are striving with all the powers and faculties God has given us to improve upon our talents, to prepare ourselves to dwell in eternal life, and the grave receives our bodies while we are thus engaged, with what disposition will our spirits enter their next state? They will be still striving to do the things of God, only in a much greater degree—learning, increasing, growing in grace and in the knowledge of the truth.

We have more friends behind the veil than on this side, and they will hail us more joyfully than you were ever welcomed by your parents and friends in this world; and you will rejoice more when you meet them than you ever rejoiced to see a friend in this life; and then we shall go on from step to step, from rejoicing to rejoicing, and from one intelligence and power to another, our happiness becoming more and more exquisite and sensible as we proceed in the words and powers of life.—(*Brigham Young's Discourses*, 33.)

The Gospel includes as one of the fundamental principles that of universal salvation. The dead also may have the opportunity of hearing and accepting the Gospel. A wonderful vision, "Vision of the Redemption of the Dead," showing the preaching of the Gospel in the spirit world, was given to President Joseph F. Smith. The Church of Jesus Christ has more than just the preaching of the Gospel to the dead, it has the authority to perform the necessary saving ordinances for those spirits who accept the Gospel. For that purpose temples are erected for performing this sacred work.

The world is slowly learning the truths of the Gospel of Jesus Christ, truths which have long been taught by inspired servants of God. The Gospel incorporates all truth of which only a part, as yet, has been confirmed to their own satisfaction, by men of the world. Slowly, though, men are learning that the Gospel already incorporates the truths they are seeking. The quotations cited here from works of Mr. Henslow and Mr. Chambers are indicative of this fact. But man in his unaided search stumbles and is often misled. "There are many spirits which are false spirits, which have gone forth in the earth, deceiving the world." (*Doctrine and Covenants* 50 : 2.) But there is no need to wander gropingly in darkness when there is light. God has given light, the Gospel, to His children, calling on them to give heed, "For verily the voice of the Lord is unto all men." Latter-day Saints will do well to recognize that the Gospel, including all religious truth as it does, is the only infallible guide to knowledge of life, either here or hereafter, and confine themselves whole-heartedly to living by all its standards.

THE day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonoured, and grant us in the end the gift of sleep.—ROBERT LOUIS STEVENSON.

EVIDENCES OF ETERNAL LIFE

(Concluded from page 439)

To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

ARCHÆOLOGICAL DISCOVERIES INDICATE TIME OF WRITING

That was the evidence they had in the first century of the Christian era. Now, to-day, archæologists in making researches discover evidence that Paul, Peter, Matthew, John and Luke and the rest of the writers of the New Testament, actually did their writing within a very few years of the time of Christ. It is all very significant. We have just as much evidence that Christ lived, that He died, that He came forth from the dead, according to the writings of these scriptures, as we have evidence that Julius Cæsar lived, or Alexander the Great, or Charles Martel, or any others of those early historical characters. This writer that is quoted already calls our attention to the fact that we have many writings of Virgil, only copies, and the earliest copy we have belongs to the fourth century of the Christian era. Yet who denies that Virgil lived? What have we of the writings of the Greek poet Homer? It is doubtful whether there are any original writings of his. We have no original writings, it is true, of the New Testament. We do not need them because the evidence is complete without them. In these recently discovered manuscripts, they find quotations taken from the Gospels and from the Epistles, which are known to have been written in the first century and within a very few years after the death of Christ.

Now, what is the significance of all this? Just this: To-day the evidence points to the fact that Jesus Christ did raise up a church. Nobody will dispute the fact that those Christians began to spread and increase in the land where our Lord was crucified and where persecution raged during the first century. Many of these disciples who were witnesses for Jesus Christ, were put to death, both in Palestine and in Rome. That cannot be disputed. The fact that Christianity did exist in that first century is evidence sufficient in and of itself that Christ really was the Son of God, and that He was raised from the dead.

Now, again, we have the evidence as it was recorded by Matthew, an eye witness, that at the crucifixion of Christ, the graves were opened and many of the dead who slept arose and came out of their graves after His resurrection and went into the Holy City, appearing unto many. Matthew is very particular in his statement. He wanted us to know exactly the facts, and so he said :

The graves were opened; and many bodies of the saints which slept arose, and came out of the graves.

And this is the testimony given us by the writers of the New Testament who wrote and spoke in the very day, as Dr. Coborn says, when these things were taking place, and to the very people who lived at the time when Christ was upon the earth.

Now I say again: all of the evidence that I have presented is not worth as much as that testimony that comes to me and can come to every other soul through the inspiration of the spirit of

God. That is the main source of knowledge. That is how we learn of the things of God.

THE IMPORTANCE OF HISTORICAL MATTER

This historical matter is important, of course. If we accepted facts on the same basis as some people accept the historicity of Christ, we would not accept much of anything because we do not have original records. Practically all of our records that come down from the past are copies, whether they speak of the Saviour or whether they speak of somebody else. So it is inconsistent for them to single out matters pertaining to the New Testament or to the Old Testament and say, "We cannot accept these because they are not original." We have evidence enough, let me repeat again, that proves the fact that the originals were in existence within the fourth, fifth or sixth decades after the birth of Christ.

How fortunate we are as Latter-day Saints! We have all this evidence, we have all this knowledge that is given to us in the New Testament, the testimonies of the witnesses who were with Christ. In addition to that we have the testimonies of the Elders and of those who were associated with Christ in the ministry upon this continent among the Nephites, as recorded in the Book of Mormon.

But in addition to that we have the testimonies of men of our own day and time, who have lived and conversed with men who lived in the days of the Prophet Joseph Smith and heard from his own lips his story.

I have heard President Wilford Woodruff many times speak of these things; and others who were associated with the Prophet Joseph Smith tell the story of how he had taught them in relation to the opening of the heavens and the coming of messengers in this day in which we live. We have the testimony of Joseph Smith, of Oliver Cowdery, of David Whitmer, of Martin Harris, and of Sidney Rigdon, who all bore witness solemnly to the world that in this dispensation of the fulness of times Christ appeared, that He sent messengers from His presence to them, and that they are witnesses. Joseph Smith and Oliver Cowdery stood in the presence of the Lord Jesus Christ in the Kirtland Temple on the third day of April, 1836. They stood in the presence of John the Baptist on the 15th day of May, 1829. They stood in the presence of Peter, James and John, a short time later in 1829. They also received the keys of authority from Moses, Elias and Elijah on that third day of April, 1836.

Oliver Cowdery, David Whitmer and Martin Harris stood in the presence of an angel of God some time about June, 1829, and there they conversed with Him and heard the voice of God speaking unto them from the heavens. They have given us their testimony; it is recorded in every edition of the Book of Mormon. We have all of that testimony. Sidney Rigdon has given us his testimony, both while he was in the Church and after he had left it, that he with Joseph Smith, in 1832, on the 16th day of February, saw the heavens opened, and they saw the Lord Jesus Christ sitting upon the right hand of God, and they have given us that wonderful vision.

Can we dispute these facts? Shall we put all that aside and

say that these witnesses were deceivers, that they lied, or that they presented these things under hallucination? Is it consistent for us to do a thing of that kind? I say not! I say that when a man stands out in the face of all this evidence and says that nobody has ever returned from the dead, he is either ignorant or a fool; maybe he is both. The fact remains that these witnesses spoke the truth, and they are witnesses for God.

ONLY IGNORANCE OR WICKEDNESS DENIES EVIDENCE

In the twenty-seventh chapter of II Nephi, the Lord says He would raise up certain witnesses to testify of the restoration of the Gospel, and of the coming forth of the Book of Mormon. Then He says: "Woe be unto him that rejecteth the word of God:"

It is either due to ignorance or to wickedness, when all this evidence is presented to them and they push it aside, saying we have no evidence. I say it will stand at the last day as a testimony against them and they will have to face it. I accept it as being true. I do not accept it as being true merely because Joseph Smith said it, because Oliver Cowdery said it, because David Whitmer, Martin Harris and Sidney Rigdon have said it.

I say it is true because the Spirit of the Lord Himself has borne that testimony upon my soul. I know that as they knew it, not because I have been in the presence of those holy messengers, but because the Lord has fulfilled His promise with me in accordance with the testimonies that were quoted in the beginning of this article. I know they are true. I know that Jesus Christ lives.

I know that He is the Son of God, the Redeemer of the world; that through His ministry, through His death and the shedding of His blood, all men may receive the remission of sins, through obedience to the Gospel; and that through faithfulness and obedience to the end, they will receive exaltation in the kingdom of God.

Woe be unto the men who close their eyes and their ears against this knowledge. Nephi knew. As he was writing about these things he knew what would happen, and he said: "Woe unto the deaf that will not hear; woe unto the blind that will not see."

The truth is here, the evidence is here, overwhelmingly. We ought to know these things. We ought not to be in doubt. No man should wonder whether or not men can come forth from the dead. It has been done, and it will be done. The Lord shall give to every soul his body in the resurrection; and that spirit and body shall be remitted inseparably, never again to be divided, according to the plans of our Father in heaven. That is the testimony of Christ, as recorded in the fifth chapter of John. He said:

For the hour is coming, in the which all that are in the graves shall hear his voice.

And shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

The resurrection is not a hard thing to believe. There are many things harder than it to understand. Life itself is a mystery. What do we know about it? Where does it come from? Is there anything more wonderful than the creation of the body? Why, that is more wonderful than to call together the elements that compose the body after death, and cause life to come into it again!

In my judgment the resurrection is nothing, to be compared as a miracle, with the creation of that body in the beginning, put-

ting life into it. Yet we see that every day; that is common. We see it, so we acknowledge it to be a fact. It is no more a miracle, it is no more wonderful, to have somebody raised from the dead. They have come back; they have made their appearance; they have given commandments to men.

May the Lord guide and bless us, I pray in the name of Christ. Amen.—(Address delivered May 28th, 1933, in the Tabernacle, Salt Lake City, Utah, U.S.A.)

SUCH THINGS WERE!

TIME flies when it should linger most,
The brightest joys are soonest past,
And swiftly pass those hours away
When friends are near and hearts are gay;
The fairest scenes that mirth can bring,
Add a few feathers to its wing,
And when our path is marked with care,
We say in sorrow, "Such things were!"

In happy hours we often say,
"In scenes like this we must be gay,"
But when we lose one valued friend,
Our feelings change, our pleasures end;
We mourn the looks so truly dear,
We miss the voice we loved to hear;
The scene is changed, and sadly there,
We say in sorrow, "Such things were!"

When at the festive board we meet,
We miss a face we long to greet;
In every walk some spot is seen,
Where a loved friend has lately been;
In ev'ry song, in ev'ry dance,
We miss a tone, a step, a glance;
We think of joys we used to share,
And say in sorrow, "Such things were!"

When hearts are sad, and friends are gone,
The gloomy hours pass slowly on;
But hearts will soon with rapture beat
And severed friends again will meet!
Yes, hand in hand with those we love,
When God ordains again we'll rove,
And shaking off all future care,
With smiles we'll say that "Such things were!"

JAMES H. WALLIS.

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